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(p. 352), the pontificating *bas-bleu*, Malwida von Meysenbug; the marked influence of the views of Paul de Lagarde (Göttingen) about Protestantism, Catholicism, and Judaism; and of Franz Overbeck's *Über die Christlichkeit der heutigen Theologie* (p. 368 f.) added to the ferment. As Nietzsche saw things now, Cosima Wagner threatened to corrupt her husband, Strauss to corrupt the German people—the one by reactionary faith, the other by equally reactionary science. So Nietzsche agonizes. The tract on *History* results and, with that on *Schopenhauer as Educator*, he passes beyond Wagnerism, to begin the "Renaissance of tragic philosophy in Germany" (p. 416). Wagner must be constrained to reconstruct his universe of values, or a final break can not be averted. Chapter IV diagnoses the symptoms which led to the break, and brought Nietzsche's "*L'affranchissement*" (the title of the chapter). Suffice it to say that association with Jacob Burckhardt, another member of the stimulating circle at Basle, supplied a decisive factor. The volume closes with a brief appendix on Nietzsche's philological writings, exploited recently by Ernst Howald in his *Friedrich Nietzsche und die klassische Philologie* (1920).

It were superfluous to praise Andler's breadth of knowledge, presented with the unique talent of his people for clear and crisp exposition. The book marks another step in an indispensable guide to Nietzsche's Odyssey of the spirit. Similar review of Volume III will follow soon.

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The Psychology of Everyday Life. Pp. ix + 164. *The Psychology of Industry*. Pp. xi + 148. JAMES DREVER. London: Methuen & Co., Ltd. 1921.

These two books are written for the general reader in that happy popular style which is the peculiar gift of the British and the despair of Continental writers. Here and there a striking expression makes a scientific fact stand out with the vividness of a poetic phrase, as, *e.g.*, "Experience is itself living." "The world of make-believe is a self-created world."

In the first volume nearly all the major points of modern psychology have been touched upon, though rather lightly it must be confessed. His treatment of the emotional life is rather better than that of some other subjects and he seems particularly fortunate in his application of the psychological theories of Freud to this phase of conscious life. The motive in writing the book is the belief, "that for all those arts and sciences which are concerned with the human factor in the world process in any of its phases the science

of psychology is as fundamental as is the science of physics for all those arts and sciences which are concerned with physical processes." (P. v.)

The second volume might be classed as applied psychology and treats of the topics pertaining to industry and commerce, such as the intelligence and fitness of the worker; the function of mental engineering; the problem of fatigue; economy of learning and working; and the theory and art of salesmanship. Standard tests and experiments are described and interpreted from the author's standpoint, which he tries to keep strictly psychological in distinction from that of the economist or the social philosopher.

These books might well be read by every teacher of psychology by way of learning how the subject may be related to life in a way to attract and benefit the average student. Their chief appeal, however, must be to those persons whose work is principally that of dealing with human relationships such as the educator, the social worker, the minister, the lawyer, and the employer of large numbers of his fellow men.

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JOURNALS AND NEW BOOKS

MIND. October, 1921. *The External World* (pp. 385-409): C. D. BROAD.—A discussion of the meaning of sensible appearance in the light of recent realistic theory, the essence of which is "that whenever I judge that something *appears* to me to have the quality *q* there must be an object with which I am acquainted which *really does have* the quality *q*. This object is the sensum." The sensum, sensation, and the physical object must be distinguished. *Some Explanations* (pp. 409-429): S. ALEXANDER.—A reply to criticisms of *Space, Time, and Deity*. *Literary Truth and Realism, The Aesthetic Function of Literature and its Relation to Philosophy* (II) (pp. 429-444): P. LEON.—Criticism of expressionist and other views of art and a "re-statement, from the point of view of literature, of the old formal view of art. . . ." *Discussion. The Meaning of "Meaning"* (pp. 444-447): F. C. S. SCHILLER. *Critical Notices*. W. E. JOHNSON, *Logic, Pt. I*: J. GIBSON. D. Fawcett, *Divine Imagining*: J. S. MACKENZIE. Viscount Haldane, *The Reign of Relativity*: H. WILDON CARR. *New Books*. Eugenio Rignano, *Psychologie du Raisonnement*: F. C. B. Adolfo Levi, *Sceptica*: A. E. TAYLOR. Graham Wallas, *Our Social Heritage*: V. M. BENECKE. J. J. Putnam, *Addresses on Psycho-analysis*: E. PRIDEAUX. Wm. Brown, *Psychology and Psychotherapy*: W.